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## REPORT

ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 17th October 1903.

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## I.—FOREIGN POLITICS.

A CORRESPONDENT from Bagdad, writing to the *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 5th October, writes as follows :—

ROZNAME-I-MUKADDAS  
DAB HABLUL  
MATEEN,  
Oct. 5th, 1903.

The *Ulama* of Persia have asked the Darbar of the Shah to grant the following requests :—

- (1) Payment of the loan which the Darbar lately made from Russia.
- (2) Formation of a committee, consisting of foreign and native financial experts, to take an account from the dismissed Persian minister of the public money which he received and spent during the thirty years of his incumbency.
- (3) Expulsion of the Belgian and Armenian employés from the service of the State.
- (4) The Government of Persia to be based upon constitutional principles and liberty of public opinion.
- (5) Formation of a Council to make laws for the kingdom.
- (6) Financial reform.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Pratijna* [Calcutta] of the 14th October writes as follows :—

PRATIJNA,  
Oct. 14th, 1903.

Dacoities in Tollygunge.

We feel deeply concerned at the utter indifference displayed by the authorities in regard to the frequent dacoities in Tollygunge, accounts of which have regularly appeared in our columns. What can be a better proof of the prevailing anarchy than the fact that these dacoities are being committed before the very eyes of the Police, the Magistrate, and the Judge? How efficient the police is and what sense of duty even the District Magistrate possesses, may be inferred from these cases of dacoity in quick succession, as well as from the granting of no redress of the grievances complained of in a letter written in this paper by Rasik Lal Nath, who was roughly handled by dacoits. Again, those persons, whose duty it is to translate important portions of the vernacular papers for the purpose of bringing them to the notice of Government, must be held guilty of remissness, inasmuch as our well-reasoned articles, containing accounts of the dacoities, were not allowed to see the light of day. The truth is that, if the real criminal, after being arrested by the police and identified by the aggrieved party, is allowed to escape, if the District Magistrate fails to understand the truth when the evidence in a case is prominently set forth before his eyes, and if the worthy translators, who mean to make their living by bringing to the notice of Government the country's wants and grievances, will not translate the portions of newspapers which contain accounts of these terrible oppressions, will His Excellency Lord Curzon deny that the country, though under British rule, has lapsed into anarchy? On the 20th September last terrible dacoities were committed in the house of Dinanath Nath and in that of another man, a cloth merchant, both inhabitants of village Sarsuna. The dacoits carried away cash, jewels, and cloth, thereby inflicting a heavy loss upon those persons. The police have done nothing as yet in the case. These frequent dacoities have made the lives and property of the inhabitants of Tollygunge perfectly insecure.

## (d)—Education.

3. The *Nihar* [Contai] of the 13th October writes that some among

NIHAR,  
Oct. 13th, 1903.

Sale of Kindergarten books and those entrusted by the District Board of Midnapore boxes in the Midnapore district. with the duty of distributing Kindergarten textbooks and boxes among primary schools are said to have taken money from the gurus as the price of those articles. The report, if true, must bring disgrace upon those persons.

## VI.—MISCELLANEOUS.

HITAVADI,  
Sept. 11th, 1903.

4. Referring to an article headed "Asia and Europe," written by Mr. Tilak in the *Kesari* newspaper of Poona, in which The function of India in Asia. it is stated that India will one day assume the teachership, if not of the world, at least of Asia, the *Hitavadi* [Calcutta] of the 11th September writes as follows:—

The future alone knows when the wish expressed by Mr. Tilak will fructify. It is our firm belief that Japan, although she has taken the lead in pointing out the way to greatness to the people of Asia, will not find her task easy without the co-operation of India. India has ever been the teacher of Asia in the past, and she must take up that position in the future, or the regeneration of Asia will not be within the range of probability.

It is a well-known adage in this country, that even servitude is preferable to sovereignty if servitude rests under an enlightened master, and sovereignty has to be exercised over an uncultured mob, the truth of which is seen at every step in the British administration of India. For many centuries India has been under the yoke of the foreigner. But that our present servitude is a thousand times more desirable than any other, goes without saying. Though the English rulers of India are foreigners, yet they occupy the highest place among the civilized nations of the world and are the possessors of many good qualities. Certain it is that they possess at least those qualities in abundance which are indispensable to the Indians in their present circumstances, and in one sense, therefore, their contact with the English has undoubtedly been of great benefit to them. Truly has the great Tilak said that as long as the Indians are obliged to remain under foreign domination, it is the English whom they should select as their masters.

The moralist will no doubt find fault with many of the characteristic qualities of the English. But no one will have the hardihood to deny that those are the qualities most necessary to conquer other countries and preserve the integrity of an empire already formed. If we could only imbibe those qualities from Englishmen, then no undertaking in the world would be too great for the 300 millions of India's sons, intelligent, industrious and sober as they are. If in the seminary of the English preceptor we can only assimilate the excellent training that is imparted in it, even though undergoing the most abject servility and humiliation and suffering the pangs of hunger; if we can prove docile pupils of such skilful instructors, then this painful sojourn in the house of our *guru* will not be in vain. The noble-minded English tutor also will be greatly delighted to see such proficiency attained by his pupils.

As there are good qualities in the English character, so there are also some serious defects in it. Crookedness, selfishness, vanity, and hatred of foreigners are among the most prominent faults of Englishmen. But even these faults in the character of Englishmen have greatly benefited us. They have been greatly instrumental in maintaining the social independence and religious peculiarities of the Indians. A perfect union between the conqueror and the conquered can never be for our good. The student of history knows well to what depths of degradation the Rajputs were thrown by intermarriage between Hindus and Muhammadans at the time of Akbar. Many people at first thought that the establishment of blood relations between Hindus and Europeans would be productive of good; and many a reformer, fond of imitation, leaped up with joy at the thought of introducing intermarriage into our society. But they are now coming to see its injurious character. That the English people's intense hatred of foreigners is the sole cause of a revulsion of feeling against intermarriage is unquestionable. It was the bigotry and persecutions of Aurangzeb that alienated the hearts of the Hindus from Muhammadan custom, made them firmer followers of their own religion, and drove them to gather strength at different centres for founding Hindu sovereignty. A similar change is gradually taking place in Hindu society on account of the insolence, the selfishness, and the native-hatred of the English. Although Englishmen do not interfere with the religious practices of the Indians, yet individual cases of insult and humiliation at the hands of the former are not infrequent, which are certain to produce their natural effects in some shape or other in the national history of the latter. Already there are seen

clear indications of that nature. The partiality at first shown by Indians for the manners, customs, mode of life and costume of Europeans no longer exists. The current seems to be flowing in a direction opposite to that in which it first flowed, and this must be the inevitable consequence of those defects in the character of Englishmen which we have already referred to.

Thus it is that a great change has come upon our national life. This ancient and gifted nation has, by its contact with the English, at last begun to shake off its imbecility and gather the energy of youth. In this vast Indian continent a new life has sprung into existence as the natural outcome of Western culture and civilization. As, on the one hand, there are ambition and competition so, on the other, there are seen restlessness and despair. Dissemination of knowledge has dispelled old prejudices, but want of religious faith has, at the same time made the rigour of foreign rule intolerable. Attempts are indeed being made to work out the country's good by establishing associations, starting newspapers and writing books, but want of a proper leader and differences of opinion among the people themselves are making those attempts abortive. These things serve to indicate that the Indians have waked to a consciousness of their situation.

The new life we have gained under British rule will in the end secure our social welfare. Our progress is slow and not convergent; hence the delay in the fulfilment of our desires. We are not yet on the right road to progress, and the right leader is not in our midst. Opinion is still divided as to the exact thing to be gained and the goal to be sought. We must not expect to get an able leader till differences of opinion disappear. Directly these differences end, the appearance of a great man, the real leader of 300 millions of Indians, will become inevitable. The history of the world bears unmistakable testimony to the truth of this fact. Mr. Carlyle says: As long as the public mind is not agreeable to it, a great man, who is to be the saviour of his country, will not make his appearance. In many stories in our *Puranas* we also find that the gods and the earth must join in their prayers to induce the Almighty to become incarnate in this world. The revolution which has taken place in Indian society as a result of the Western civilization and of the good and bad qualities of Englishmen as stated above, is a unique fact in Asia. The conclusion, therefore, at which Mr. Tilak has arrived, viz., that India is destined to re-occupy her proud position as the recognised leader of the other races of Asia, appears to be based upon sound principles.

5. The *Hitavarta* [Calcutta] of the 27th September publishes a cartoon in which a European gentleman is shown as waiting

A cartoon.

for an approaching rail train and some beggars as

HITAVARTA,  
Sept. 27th, 1903.

holding out their hands as if asking that gentleman for alms.

The letter-press runs as follows:—

*Saheb and subjects.*

*Subjects.*—O, my lord, hear us attentively and give us redress. We are beset with all sorts of difficulties. We are suffering for want of food and clothing, and we have become thin and unable to work. We are now begging. At night we get no sleep and we become restless. We spend our whole life in sorrowful talk. For want of rain the land does not yield crops; but in spite of that, taxes and duties are being imposed. Plough cattle being dear, the cultivator has to make loans for the purposes of cultivation. But when the seedlings dry up for want of rain, we beat our foreheads in grief. And then when there is a chance of a rainfall, seeds are purchased with borrowed money. In this way we get tired. Whatever we reap in the fields is taken by the money-lenders, and then the zamindar oppresses us for rent. O, my lord, not a single grain can we get out of our fields; how can we then get food to save our life? Our housewives are weeping, our cattle are dying for want of fodder, and our children are fighting with one another for thin morsels of food. O, Saheb, you eat and drink and live a long life; do you save us!

*Saheb.*—I will not hear your verbal complaints; your dirty cloth I cannot bear to see. Go now, write a petition and put thereupon an 8-anna stamp and submit the same.

*Subjects.*—Famine-stricken as we are, how can we procure a stamp, and illiterate as we are, how can we draw up a petition in a proper form?

*Saheb.*—You talk nonsense; damned fools and asses, do you go out. For your comfort we have brought rail and telegraph, provided you with electric light and electric fans, and still you say, you are miserable. Very strange saying this. Go out or I shall kick you down. The train is ready, buy tickets for Calcutta and become full-fledged Babus with borrowed money.

*Subjects.*—We have not money to buy tickets; we are dying for want of food; save us.

*Saheb.*—For your comfort the rail and the telegraph are brought to this country: seeing this keep yourselves contented.

#### URIYA PAPERS.

UTKALDIPKA  
Sept. 26th, 1903.

Health of the Cuttack town.

GAJATBASINI.  
Sept. 26th, 1903.

URIYA AND NAVA-  
SAMVAD,  
Sept. 23rd, 1903.

7. The *Garjatbasini* [Talcher] of the 26th September

Mr. K. G. Gupta, Superintendent of the Tributary States, Orissa, and the Raja of Daspalla.

Ganjam, and observe that the Superintendent was justified in not accepting the nomination of Babu Jagatananda Das as his Dewan by the Raja of Daspalla.

8. The *Garjatbasini* [Talcher] of the 26th September regrets to state that a resident of *mauza* Naikul, situated between Bamra and Talcher, was killed by a tiger.

9. The *Uriya and Navasamvad* [Balasore] of the 23rd September speaks highly of the charity of the Raja of Athgarh, who has made a donation of Rs. 100 to the fund created in favour of Mahamahopadhyaya Chandrasekhar Samanta, the distinguished Uriya astronomer of Khandpara.

10. The same paper states that several men died of snake-bite in the Jajpur subdivision of the Cuttack district.

11. The same paper is glad to learn that the Manager of the Puri temple is insisting on purity and discipline in the temple management by bringing those offending *pandas* to justice who sell false *mahaprasad* to the pilgrims as true.

12. Referring to the kindness which His Majesty the King-Emperor showed during his travel in Austria towards an Austrian woman, who was carrying a heavy load of wood on her head, by requesting her to put her load in His Majesty's carriage and take her seat by His Majesty's side, the *Samvad Vahika* [Balasore] of the 24th September states that this benevolent trait in His Majesty's character has endeared His Majesty to all his subjects in the British empire.

13. The *Utkaldipika* [Cuttack] of the 26th September supports the application of those Muhammadan students who have applied to the Registrar of the Calcutta University to change the dates of the next F.A. and B.A. examinations of that University as those dates fall within the ensuing Muharram holidays, and observes that the prayer of the Muhammadan students is reasonable.

14. The Puri correspondent of the same paper states that subordinate police officers in that town are in the habit of harassing carriage-drivers on flimsy and untenable grounds, and quotes specific instances of such police oppression. The writer draws the attention of the District Magistrate of Puri to this state of things and hopes that he will take early steps to nip the evil in the bud.

UTKALDIPAKA.

15. Referring to the appointment of Mr. Brodrick as Secretary of State for India, the same paper points out that the appointment is not liked by the Indians, for it is their belief that Indian interests will never be safe in his hands.

Mr. Brodrick as Secretary of State for India.

UTKALDIPAKA.

16. The same paper supports the proposal of Babu Sriram Chandra Bose, the Manager of Dhenkanal, to enrol the *paiks* of that State in the Police Service on the principle of selection and thereby supply the State with a cheap and indigenous police force. The writer recommends that this system may be introduced into all the Tributary States of Orissa.

The proposed enrolment of the *paiks* of Dhenkanal state in the Police Service.

UTKALDIPAKA.

17. Referring to the appointments made in the Cuttack Magistracy on the retirement of Babu Benimadhab Mukherji, the head clerk and sarishtadar on the criminal side, the same paper points out that all the appointments except one have given general satisfaction. The appointment of a son of the Collectorate sarishtadar to a post of Rs. 20 over the heads of senior apprentices is deprecated by the public.

Appointments in the Cuttack Magistracy.

UTKALDIPAKA.

18. Referring to the despatch of 7 or 8 prisoners, handcuffed and fettered, from Angul to Cuttack under a police guard of 17 or 18 constables, the same paper observes that this act of cruelty, considering the long distance that the prisoners were required to travel on foot, might have been easily avoided.

Cruelty to prisoners. The new revenue money-order rules.

UTKALDIPAKA.

19. Referring to the new revenue money-order rules that are to come into force on 1st April, 1904, the same paper points out that there is an inherent defect underlying them which should be removed before any success can be achieved thereby. An estate whose revenue is paid into the Post Office is not safe unless the money reaches the treasury on the *latbandi* day. Considering that the Post Office is a Government office, this rule is not at all fair. As a necessary consequence, proprietors do not take advantage of this system of remittance unless compelled to do so by circumstances over which they have no control.

20. Referring to the large mortality due to wild beasts and snakes in India, the same paper advises Government to relax the rigour of the rules under the Indian Arms Act and freely to grant licenses to keep fire-arms.

The rigorous character of the Indian Arms Act. The Bain case in the Supreme Council.

UTKALDIPAKA.

21. Referring to the statement made in the Supreme Council, concerning the Bain case, the same paper states that the statement, coupled with the Viceroy's speech, has given universal satisfaction. It now remains to decide whether the procedure adopted by Mr. Justice Sale in that case is lawful, and it is the duty of the High Court to look after that.

UTKALDIPAKA.

22. Referring to the conversion of waste lands in mauza Tusla in Bamra into a flourishing village teeming with corn-fields, useful plants and trees, and flower and fruit gardens, mainly through the exertions of the Raja of that State, the same paper advises the Rajas and Maharajas of Orissa to follow the example of the Raja of Bamra and improve the condition of their respective States, for there are waste lands in every State which can be made culturable by small outlays.

UTKALDIPAKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 17th October 1903.

